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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 49

LITTLE ROCK, ARKANSAS, DECEMBER 7, 1950

NUMBER 48



—H. Armstrong Roberts

Shall they grow up . . .
To become slaves of an all-powerful Government?
See pages two and three

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Universal Military Training

(Excerpts from Editorials Appearing in the Arkansas Baptist in 1947)

Will universal military training, as advocated by the administration in Washington, maintain our military establishments in sufficient strength to give our country the maximum degree of security from a military standpoint? To claim that the 17-year-old young men of our nation, with six months schooling, would provide that maximum military security is to perpetrate a deception on the American people.

The military value of the year's training would begin to diminish the next day after the young men had been released from the service and it would almost reach the vanishing point within a year. If these young men were called up for military service after the lapse of one year or more, a second period of training would be necessary to prepare them for combat service.

Mass Army

The idea has been advanced that universal military training should be adopted so as to build a great mass army to match the mass army of Russia. Hence it becomes a program of desperation and fear, and it fails to recognize realities. Russia is not afraid of our mass army, however large we may build it. But Russia would have proper respect for a thoroughly trained and highly skilled force which could strike quickly and powerfully, and for naval and air power, and for other forms of military power in which the United States excels.

Original Purpose

The original purpose underlying the universal military training proposed was not primarily to make the nation strong militarily because it obviously could not do that. The basic idea in the whole scheme is to create a certain pattern of thinking, which is designed by the government, to regiment the thought habits of the youth of the nation into certain desired channels. Under such a system, by which all the young men of the nation would be subjected to the proposed mental discipline and regimentation, the complexion of our national life would be changed within a period of 10 years. At the end of 25 years, the transition would be complete and the characteristic American way of life would be no more.

It is a danger signal of tremendous significance when any government concludes that it cannot risk the youth of the nation with the homes, schools, churches, and other agencies of community life; that it, the government, must therefore take over the youth of the nation for a year in order that they may learn "such things as are needed by a citizen of the United States."

Look at History

The most casual glance at history should be sufficient to convince one that universal military training is no guarantee of national security. Germany and Japan are such recent examples of the failure of military training

to secure these nations that we need no further documentary evidence than to revive our memories. France is another example of the weakness of universal military training. She had what was said to be the greatest army in the world. Yet that army collapsed almost without a fight.

Universal military training in the totalitarian nations resulted in a hardness of heart and indifference toward, even a contempt for, all the humanities of life. It produced in these states a complete void of the virtues which make people and nations great. It produced a brutality unsurpassed in human history.

Universal military training in the democracies, as in France, resulted in excessive indulgencies which left the military impotent in the time of crisis.

Old Philosophy

There is implicit in universal military training an old, old philosophy that the citizen exists for the benefit of the state. The late President Roosevelt boldly asserted that the youth of the country owed the nation a year of their lives, both young men and young women. This philosophy underlies the demand that every young man should receive military training. The idea is not modern, it is not progressive, it is not enlightened. It comes from the distant past, as far back as recorded history sheds any light upon the relation between tribal or racial groups.

This conception of life has been proven false by history. We have seen twice, within one generation, the collapse of universal military training when opposed by the moral and spiritual forces of the world.

Twice in our generation we have seen the defeat of the philosophy that the people belong to the state by the philosophy that the state belongs to the people.

Moral and Spiritual Strength

The greatest strength and security of any nation lies in the moral and spiritual character of its people. It is that quality of life which has made America strong. It is a sign of incipient weakness when our government officials fear to rely upon that quality of life which has made America the most powerful nation in the world. If we lose our moral and spiritual character which make a great nation, no military power can make us secure.

It should be noted that the opponents of universal military training are not opposed to our government maintaining our military establishments in sufficient strength to give us the maximum degree of security from a military standpoint. But we who oppose universal military training believe that there is a better, a more economical, and a more effective way of achieving the maximum degree of security.

Wars are bred and born in the fields of diplomacy and economics. Universal military training will prove to be a poor substitute for wisdom and character in these areas of international relationships.

Man, A Knowing Being

A Devotion by the Editor

"... that they might know thee the only true God."

To complete the truth that God is knowable, there must be a creature who is capable of knowing God. Man is that knowing creature.

God wants to be known. And because the physical universe could not satisfy the desire of God to be known by a personal, spiritual, and intelligent being, He said, "Let us make man in our image and after our likeness . . . and the evening and the morning were the sixth day . . . and he rested the seventh day from all his work."

God rested only when He had made a creature who could know Him. That was declared a holiday from His creative activity and a holy day for the communion of kindred spirits.

All this emphasizes the spiritual possibilities of man as a personal and knowing being. He can yield his knowing powers to that world of satanic thoughts, desires, and purposes, and sink to unimagined depths of depravity and become the companion of devils. Or he can commit his knowing powers to that world of truth and holiness and righteousness, and rise to unbelievable heights of spiritual knowledge and become the companion of God.

The amazing, thrilling, challenging truth is that we may know God. We are not limited to a knowledge about God.

John Wesley wrote: "Here am I, far away from the busy ways of men. I sit down alone; only God is here. In His presence I read His book—to find the way to heaven. If any thing appears dark or intricate, I lift my heart to the Father of lights." That is the experience of knowing God.

Bishop Thoburn was once crossing the Indian Ocean. On the same ship were two English women who were atheists, and they argued their views in the bishops' presence. At the end of their voyage, one of them said: "Bishop Thoburn, we do not wish to be impertinent, but we wonder how you could listen to our arguments for two weeks and not be convinced." The bishop answered: "Madam, I have greatly enjoyed your conversation. But there was no more likelihood of convincing me of the non-existence of God than of the non-existence of myself; for I have known God for forty years." (6-WW)

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

ARKANSAS BAPTIST

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B. H. DUNCAN EDITOR
MRS. HOMER D. MYERS ED. ASST.

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From The Editor's Desk

Pattern Of Changing Federal Government Rapidly Coming To Light

Imagine yourself looking upon a scene or a picture that is in the process of changing. The old and familiar features are fading and other and less familiar features are appearing to take their place. Such a change taking place before one's very eyes would create a strange and somewhat disturbing sensation. It is such a change that we are witnessing in our national government today and we are also experiencing that strange and disturbing sensation.

Benevolent Features

The general features and outline of our new national government are by now quite visible and the overall pattern is quite distinct, and the end result is an all powerful federal government controlling the lives of its subjects in the minutest detail. On the benevolent side of this picture there are several distinct features which are designed to make the whole government program popular or which will at least enable the citizens to endure without too much complaint the objectionable practices of the government.

One of the very first, if not the first, benevolent moves on the part of the government was Social Security and welfare; and there is no question as to the need for this program, if it could be held to its primary purpose and administered wisely. But glaring abuses have brought discredit upon the administration of this function of government in many instances. The following headline recently appeared in the *Arkansas Gazette*: "Aid Asked to Fight Welfare roll 'Rackets'." Read the article, "I Say Relief Is Ruining Families," by Jacob Penken in the September 30 issue of the *Saturday Evening Post*.

The government Health Insurance program proposes to meet the medical and hospital needs of the people from the cradle to the grave.

The government program and the administration of that program tend to discourage industry, thrift, initiative, and resourcefulness by which one may devise a system by which he can meet the exigencies of life himself, let the government do it for him.

Education

Still on the benevolent side, the government has made very definite gestures toward education. It has made a little progress in its efforts toward education but it has not gained the momentum in this direction that it has in some others. The only reason that a large appropriation was not made to the public school educational system of the nation was the fact that the Roman Catholic Church was determined that if any money should be appropriated the Catholic Church must have its share for its parochial schools. But funds for education are coming by and by. A small beginning has already been made in higher education and it will eventually

come down to the elementary and secondary schools of the nation.

Religion

Another feature that is growing in distinctiveness is the government's approach to religion. The most outstanding example of this is the President's personal representative to the Vatican in Rome, that has caused a storm of protest which is still raging and will continue until the issue is finally settled. But there are monetary considerations also being extended to religious institutions. These financial considerations are in the form of grants primarily to hospitals, and most of the religious or church owned hospitals are accepting these grants and feel fortunate in being able to get large sums of money from the government. Some of these church owned hospitals are being turned over to independent boards of trustees so that they can qualify for these government grants since the denomination which founded them doesn't feel that it can accept the grants so long as the institution is owned and controlled by it.

Subsidies

Still on the benevolent side there are the almost countless subsidies to this, that, and the other. But it's a popular practice, and should subsidies be restricted or reduced there would be a great outcry from those who have come to accept and expect such subsidies.

These are the bright colors in the picture. They are intended to inspire hope and give cheer and comfort. But there are dark and sombre colors in this same picture, colors that create in the onlooker a sense of uneasiness and forboding.

Government in Business

One shadow that appears in the scene is the government in business in competition with private industry. It seems to be axiomatic that government business is inefficient and unprofitable, but the government doesn't worry about profits when it can take tax money and make up any deficits. Of course, government business doesn't pay taxes and yet it is in competition with tax-paying industry and tax-paying industry must pay the deficits in government operated industry besides maintaining the legitimate and normal functions of government.

But more than that, the government has taken upon itself to control in rather minute detail even private business. Laws that Congress passed to apply to glaring evils in industry, where it was in the hands of unscrupulous men, are interpreted by government bureaucrats and agents to apply to the very least of the business enterprises where perhaps a man and his wife with one or two employees are operating a business and trying to get ahead. Talk to any business man, big or little, and he will tell you that

government interference, government rules and regulations, are a constant cause of frustration, uncertainty, and aggravation. Many of them have declared that because of government meddling they feel like throwing up their hands and quitting. Even if they should quit, go out of business, they couldn't get into any other business without the same interference. Perhaps the easiest way out would be to go on relief. Read the story of the publisher of a little paper, "The Federal Snoops Are After Me," reported in the March 18, 1950 issue of the *Saturday Evening Post* and reprinted in the October, 1950 issue of the *Reader's Digest*.

Taxation and Debt

A real dark cloud in this scene is government taxation and debt. Of course the government must tax if it is going to hand out all these billions. The government is now taking a third of the national income and the percentage will rise from year to year. But the tragedy is that during this period when there has been more money in circulation than ever before, when the national income has been the highest in the history of the nation, the government has continuously run a deficit. There isn't a bank in the land that would make a loan to any business enterprise that had continuously run a deficit as long as our federal government has run a deficit. It is reported that the national debt is now \$256,000,000,000. But that is an error because the government has spent the Social Security funds and other trust funds in the amount of approximately \$40,000,000,000 and has deposited with the United States treasury I. O. U.'s in the place of this \$40,000,000,000. So the national debt actually would run up to \$296,000,000,000. The government itself would prosecute any business firm in the country which operated on that basis.

Connivance With Liquor

There is another feature in this picture that is really dark and menacing. It is the attitude of the government toward the liquor industry. In fact the government is in connivance with the liquor industry to debauch and deprave the American people with this deadly poison. Our federal government issues permits to people to sell liquor in dry territory where the people have voted it out. These permits are issued in defiance of the will of the people. But more than that, the government is in connivance with the liquor industry in providing liquor for our Armed Forces. We have discussed this in former issues of the paper. The only reason that national prohibition broke down is because the government didn't want to enforce the law, and wouldn't.

Militarism

And now to complete the picture, though there are many other elements in it that we have not mentioned—you can supply them if you wish; but to complete the picture, perhaps the most dangerous feature in the whole scene is the militarism that is threatening our whole American life. Military men have been appointed to positions which civilians have

(Continued on Page Nine)

Kingdom Progress

Licensed To Preach



Henry W. Wood

Henry Ward Wood, son of Mr. and Mrs. Henry Wood of Gurdon, was licensed to preach by the Beech Street Church, Dale McCoy, pastor, Wednesday night, November 22. He preached his first sermon at that church Sunday night, November 26.

Mr. Wood is a native of Gurdon and is at present enrolled in Ouachita College where he is a member of the choir and also the Ouachita Male Quartet.

Harvey Elledge Assists First Church, Stuttgart

First Church, Stuttgart, Walter N. Hill, pastor, had Harvey Elledge of the Baring Cross Church, North Little Rock, in a revival meeting November 12-22. As a result of this revival there were 35 additions to the church membership, 27 of these coming for baptism and 8 by letter.

1950 Excellent Year In Junction City Church

The Junction City Church, P. J. Beach, pastor, reports progress in all phases of church activities during the 1950 year.

The two revivals during the year strengthened the spiritual lives of the membership, with Fritz Goodbar being the visiting preacher during the simultaneous crusade, and in August the youth revival with four young people conducting it.

Indebtedness on the new building has decreased considerably and the allocation to the Cooperative Program was increased by 19 per cent.

First Church, Hope In Stewardship Meeting

Pastor J. W. Buckner was with Pastor S. A. Whitlow and the First Church of Hope in a stewardship emphasis week November 20 to 22.

First Church, Hope, is in the process of constructing a magnificent church sanctuary.

Pastor Buckner says, "It was easy to preach stewardship to people who have hearts ready for all the truth."

Crusading in Alaska

By C. Y. DOSSEY

The department of evangelism of the Home Mission Board conducted its second simultaneous evangelistic crusade in Alaska, October 15-29. There were six churches and one mission engaged in the campaign. The results were 132 additions to the churches, with 70 of this number coming on profession of faith as candidates for baptism. There were 73 new members enlisted in the Sunday Schools and 45 new members in the Training Unions.

South Fork Church, Gurdon Makes Progress

Under the leadership of Pastor Thomas Hill, the South Fork Church, Gurdon, has made rapid progress during the seven months of Mr. Hill's pastorate of the church.

During this period there have been 20 additions to the church membership and the development of a complete program of church organizations and activities is well under way.

The mid-week prayer service has been re-established, a W. M. S. organization has been set up, also a Y. W. A. A butane heating system has been installed. The offerings have doubled and many tithers have been enlisted.

The church exceeded its allocation to the Cooperative Program for the year and has increased the allocations to all causes in the budget for next year. Recently a stewardship revival was conducted and also a singing school which has meant much to the musical program.

The South Fork Church has placed the **Arkansas Baptist** in the church budget.

First Church, Osceola "Having Big Time"

First Church, Osceola, and Pastor Percy Herring, had the services of Dr. Eugene Patterson of the New Orleans Seminary in a stewardship revival, November 2 to 5. One hundred-forty tithing pledges were secured.

The Osceola Church also had Dr. William P. Phillips as the director of an enlargement campaign November 19 through 24. The adult departments were graded and six new classes added; also an extension department was set up.

Pastor Herring says, "We are having one big time all the time."

Evangelist Ottis Denney In Good Meeting

Evangelist Ottis E. Denny, Malvern, recently held a revival meeting with the Tenth Street Church and Pastor H. T. Maxberry, Mt. Pleasant, Texas.

There were 22 additions to the church, 13 by letter, and 9 by baptism. Three persons surrendered to the gospel ministry and others for special Christian service.

Evangelist Denny was formerly associational missionary in Central Association. Recently he entered the evangelistic field and has several meetings booked for the immediate future.

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The most mortal thing on this earth is a human life—the life that God giveth. Let us not be guilty of taking one of these lives by our thoughtlessness as we drive about town or on the highways.—Arkansas Safety Council.

Western Union

ALL COOPERATIVE PROGRAM GIFTS RECEIVED IN THE SOUTHERN BAPTIST CONVENTION EXECUTIVE COMMITTEE OFFICE DURING DECEMBER WILL GO TO FOREIGN MISSION ADVANCE, ACCORDING TO DR. DUKE K. McCALL, EXECUTIVE SECRETARY, EXECUTIVE COMMITTEE. TENNESSEE SENT IN \$30,000 NOVEMBER 30 TO PUSH SOUTHERN BAPTIST CONVENTION GIFTS PAST THE REQUIRED \$6,672,500 MARK. THE FIRST COOPERATIVE PROGRAM CHECK FOR \$13,218.18 TO FOREIGN MISSION ADVANCE IS ENROUTE FROM NOVEMBER GIFTS. DR. MERRILL D. MOORE, DIRECTOR OF PROMOTION, CALLS ATTENTION TO THE SIGNIFICANCE OF THIS EVENT. HE SAYS, "THE KNOWLEDGE THAT ALL SOUTHERN BAPTIST CONVENTION GIFTS FOR COOPERATIVE PROGRAM DURING DECEMBER WILL GO TO FOREIGN MISSION ADVANCE SHOULD STIMULATE US TO MAKE THE LARGEST COOPERATIVE PROGRAM OFFERINGS IN OUR HISTORY DURING THIS MONTH. LET US ADVANCE."

BAPTIST PRESS

Training Union Revival In First Church, Norphlet

First Church, Norphlet, Glen E. Crotts, pastor, concluded a Training Union Revival November 16, with an average attendance of 206. The following Sunday night attendance increased to 303.

Ralph Davis, State Training Union Director, led in the revival with Mrs. Harvey Elledge as Story Hour Leader, Mrs. Bill Perkinson, Junior Leader, and Mrs. George Hink, Intermediate Leader.

Evangelist H. E. Kirkpatrick Kept Busy

Evangelist Homer E. Kirkpatrick, Hope Springs, has just returned from a meeting with the Central Church, Muskogee, Oklahoma, Dr. George C. Boston, pastor. As a result of this meeting there were over 50 additions to the church.

Evangelist Kirkpatrick's next revival engagement will be with the Madison Church, Nashville, Tennessee.

Executive Board Meeting, November 27

By the Editor

The Executive Board of the Convention met at one o'clock at Second Church, Little Rock, Monday, November 27. W. R. Vestal, Searcy, was re-elected president of the Board. L. H. Davis, Fort Smith, was elected vice-president, and J. T. Elliff, Fordyce, was elected recording secretary.

Following the organization the president announced the committees for the various institutions and agencies. Whereupon the Board adjourned until three o'clock p. m. to allow these committees time to prepare the reports to present to the Board.

Upon reconvening the Board first heard the report of Executive Secretary, Dr. B. L. Bridges.

Dr. Bridges pointed to many encouraging factors in our present program and in Cooperative Program receipts. He stated that while we have not reached the Convention goal in Cooperative receipts yet the actual receipts for the first ten months exceeded the receipts for the first ten months of 1949 by approximately 14 per cent. He also stated that the prospects for reaching the 1951 budget are apparently good.

Dr. Bridges offered several recommendations which were taken up by the Board seriatim. He proposed that the associational board member together with the associational missionary and moderator constitute a special committee to promote the Cooperative Program budget in the association and to enlist, if possible, a hundred per cent of the churches in Cooperative Program gifts.

A second recommendation from Dr. Bridges proposed that the bookkeeping for all departments at Baptist Headquarters be under the supervision of the office of the General Secretary instead of having several bookkeeping units and that authority be given the Administration and Finance Committee to study the plan and put it into operation if it seemed feasible and advisable. After considerable discussion this recommendation was deferred for one year.

Other recommendations of a rather routine nature were approved by the Board.

The evening session was devoted almost exclusively to reports of the various committees for the agencies and institutions of the Convention. Without exception these reports were encouraging and revealed the work of these agencies and institutions as progressive and forward looking. While each of these agencies and institutions is practicing the most rigid economy, none is actually retrenching in its program of service. The spirit of sacrifice in order to render the greatest service at the least possible expense ran through all the reports.

An informal discussion at the close of the session indicated that the emergency which Ouachita College was facing at the time of the meeting of the Convention is being satisfactorily met.

Executive Board Committees:

Administration and Finance: W. R. Vestal, Chairman; Lloyd A. Sparkman; S. A. Whitlow; L. H. Davis; J. T. Elliff, Ex-officio; James Overton; E. E. Griever; Walter Johnson; Ralph Douglas; E. C. Brown; J. E. Berry; T. H. Jordan, Ex-officio; D. B. Westmoreland Jr.; W. E. Perry.

Arkansas Baptist: D. B. Westmoreland Jr., Chairman; Wyley Elliott; C. D. Sallee; Hugh

Owen; Luther Dorsey; E. C. Brown.

Benevolent Institutions: W. E. Perry, Chairman; E. W. Taylor; Bob McMillan, E. C. Polk; M. Ray McKay.

Brotherhood: Lloyd A. Sparkman, Chairman; W. F. Montgomery; L. L. Jordan; Tom Poole; W. E. Speed; Joe Sullivan; Vernon Yarborough; James Fitzgerald.

Educational Institutions: S. A. Whitlow, Chairman; W. B. Tatum, O. L. Bayless; Ed. McDonald; Roy Wright; James Harris; Jesse Reed.

Foundation: J. E. Berry, Chairman; Dell Hames, Raymond Lindsey; A. L. McDaniel; Minor Cole; Lowell Matheney.

Religious Education: L. H. Davis, Chairman; Meldon Lloyd, Dewey Stark; W. L. Yeldell; Harry Hunt; Reese Howard; Othar Smith.

Retirement Plan: James Overton, Chairman; J. M. Basinger; D. B. Bledsoe; J. W. Buckner; Dale McCoy; Joe Melton.

State Missions: E. E. Griever, Chairman; Carl Bird; Gray Evans, Ralph Douglas; Jeff Bradley; Walter Hill.

Woman's Missionary Union: Walter Johnson, Chairman; W. W. Grafton; L. H. Roseman; Earl Humble; J. W. Carpenter; Charles Robertson.

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New Convention Presidents

By PORTER ROUTH

Mississippi Baptists elected a layman and newspaper man, Purser Hewitt, president of their convention, voted to keep Mississippi Woman's College at Hattiesburg open, and voted to close their Baptist Temperance Department.

Kentucky Baptists voted opposition to exemption of taxes on church property used for business, elected Dr. E. N. Wilkenson moderator.

Alabama Baptists elected Brady Justice, Enterprise, president, voted more support for Howard and Judson college.

North Carolina Baptists elected Grover H. Jones, High Point, president, approved plans to complete campaign for \$700,000 for hospital, and ground-breaking for new Wake Forest at Winston-Salem in 1952.

Tennessee Baptists elected Harold Stephens, Nashville, president, approved \$2 million dollar budget, and adopted East Tennessee Baptist Hospital.

Louie D. Newton was elected president of Georgia Baptists. Campaign was launched for evangelism, stewardship, and against social evils.

Edgar Godbold, president of Louisiana College, was named president of Louisiana Baptists. A department of evangelism was set up with C. E. Autry as head.

Florida Baptists elected Earl B. Edington, St. Petersburg, president, increased Cooperative program to \$862,900.

Wade H. Bryant, Roanoke, was elected president of Virginia Baptists. Decision was made to develop Eagles Eyrie as state assembly grounds.

An ample supply of water has been found available for all needs at the Glorieta Baptist Assembly in New Mexico.

The first quarter issue of *The Quarterly Review* of 1951 contains a study of U. S. zoning laws as they affect churches.

Dr. G. S. Dobbins Named Interim President For Seminary

By ERWIN L. McDONALD

Dr. Gaines S. Dobbins, a member of the faculty of Southern Seminary since 1920, has been named acting president of the Seminary to serve until a successor is named for Dr. Ellis A. Fuller, who died October 28. Dr. Dobbins was elected to the interim position by the Board of Trustees of the Seminary at a meeting in Louisville, November 24.

Dr. Dobbins is head of the Department of Church Administration and Religious Education and is Basil Manly professor of Church Administration. In addition to his teaching duties, he served as treasurer of the Seminary from 1933 to 1942. He is the author of about 20 books.

He will continue to teach, with some additional assistance, while acting as president. "I would not swap my teaching for any position in the world, he said. "I hope it will not be long before I am relieved of the temporary position."

Dr. Dobbins is a native of Mississippi. A printer's devil at 12, he was foreman of a weekly newspaper shop at 17, and city editor of a Hattiesburg daily paper at 19.

Before coming to the Seminary faculty, Dr. Dobbins was on the editorial staff of the Sunday School Board for several years. He admits that he still has printer's ink in his blood. One of the courses he teaches is in religious journalism.

Dr. Dobbins was graduated from Mississippi College, Clinton, in 1908. He received the Th.D. degree from Southern Seminary in 1914. He held two brief pastorates in Mississippi following his graduation from the Seminary. He has done graduate work at George Peabody College for Teachers, the University of Chicago, and Columbia University. His college Alma Mater has conferred upon him two honorary degrees—the D.D., in 1915, and the LL.D., in 1947.

Recent books by Dr. Dobbins include "Building Better Churches" and "Evangelism According to Christ." The latter has become a best seller among religious books and the other is widely used as a textbook.

Dr. and Mrs. Dobbins, the former Miss Virginia Riley of New Hebron, Mississippi, live at 2920 Rainbow Drive, Louisville. Their son, Dr. Charles Austin Dobbins, is professor of English at Howard College, Birmingham, Alabama.

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National Temperance League Formed

An epoch making event in the field of Temperance was held in Des Moines, Iowa, November 20-22. Two great active organizations were united; the National Temperance Movement with headquarters in Chicago merged with the Temperance League of America, Washington, D. C., to form the National Temperance League. The merger climaxed months of study and planning by a committee from each organization.

Dr. R. G. Lee, President of the Southern Baptist Convention, was elected President of the new organization. James Swedenberg, another Southern Baptist minister, was elected Secretary. Offices will be maintained in both Chicago and Washington.

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The principles of Christianity can accomplish anything that God can.

★★★ Christian Horizons ★★★

By Religious News Service

N. J. High Court Upholds Bible Reading

A New Jersey law requiring the daily reading of the Bible and permitting the recitation of the Lord's Prayer in public schools was upheld by the State Supreme Court in Trenton, New Jersey.

The law had been attacked by Mrs. Anna E. Klein, Hawthorne, whose daughter until her graduation last June attended the Hawthorne high school, and Donald R. Doremus of East Rutherford. Both are affiliated with the United Secularists of America and brought the action as New Jersey taxpayers.

Rejecting a plea for a declaratory judgment nullifying the law, the Supreme Court supported a lower court ruling that the readings did not tend to force students to hear sectarian teachings. The readings were seen as religious, but not sectarian.

Therefore, the Supreme Court ruling said, there was no violation of the First and 14th amendments to the Federal Constitution.

Federal Trade Commission Investigates TV Advertising

The Federal Trade Commission has announced that it is investigating the current "child appeal" campaign designed to promote the sale of television sets.

Religious leaders in several areas have complained strongly of the "exploitation of children" in the advertisements.

The Federal Trade Commission said that it had received many complaints from parents, educators, and religious organizations about the ads.

In letters to the New York advertising agency and the 22 manufacturers of television sets, the commission's division of radio and periodical advertising has announced that it is "considering certain recent advertising of television sets in order to determine the truth or falsity of statements and representations appearing therein."

The newspaper ads are being carried from coast to coast under the heading, "There are some things a son or daughter won't tell you!"

The advertisements, cited by the FTC, read in part:

"You can tell someone about a bruised finger. How can a little girl describe a bruise deep inside? No, your daughter won't ever tell you the humiliation she's felt in begging those precious hours of television from a neighbor.

"You give your child's body all the sunshine and fresh air you can. How about sunshine for his morale? How about vitamins for his mind? Educators agree—television is all that and more for your growing child."

In addition, some of the ads quote an authority on child guidance as saying "It is practically impossible for boys and girls to 'hold their own' with friends or schoolmates unless television is available to them . . . to have television is to be 'cock o' the walk.' Not to have it, well, that is unthinkable."

A number of newspapers have reported that reader reaction has been sharply hostile. Some newspapers have published letters from clergymen and educators condemning the advertising.

British Evangelist Gives Advice on Sermons

"Strip your sermons of verbosity," some 300 Protestant clergymen were advised in an all-day seminar conducted in Boston by Canon Bryan Green, British evangelist.

"Frills are not necessary to express the grandeur of God. Simple Anglo-Saxon speech reveals the Gospel in its stark nakedness and that's what the people want," Canon Green stated.

"You won't get conversions by talking about them. You can't push people into being Christians; that's their battle.

"It is extraordinary to me how many ministers I have met who don't believe the Gospel worth declaring," he asserted. "To win conversions the churches and their spiritual leaders must expect results. Many don't.

"The first step to revitalize the churches is to get the people to pray. You should prepare sermons as consecutive courses. That is one thing I find terribly lacking over here.

"Then, if persons come to you, repentant, convicted of sin, don't rush in with comfort. That is not the time to tell them they are all right. Don't work in conflict with the Holy Spirit," he added.

Religious Groups Withdraw Broadcasts in East Berlin

Protestant and Roman Catholic authorities in Berlin have announced they will no longer participate in the Sunday services broadcast over the two Soviet-controlled radio stations in East Berlin—the Berliner Rundfunk and the Deutschlandsender—because of Communist interference.

"Promises made by the Communist managing boards of the two stations to keep the radio services free from all political propaganda and to confine them to the pure preaching of the Christian word have been repeatedly broken," church representatives declared in a statement.

Church officials have charged that Protestant and Catholic radio preachers nominated by the Churches for the Sunday services have frequently been replaced by pro-Communist ministers.

Increased Communist interference in religious radio programs was foreshadowed in a resolution drafted by pro-Communist clergymen at a recent rally here. The meeting urged that Church authorities be barred from selecting radio preachers and said only "progressive" clergymen should be allowed to broadcast in the future.

Dallas Baptists Set Up \$1,000,000 Aid Fund

The Dallas Baptist Association voted to set up a \$1,000,000 loan and trust fund to aid small and struggling Baptist churches in Dallas county.

Action on the proposal of the property and survey committee of the Association was taken at the group's annual meeting.

Funds will be raised through the 133 churches of the Association which have a combined membership of about 95,000. The Association is affiliated with the Baptist General Convention of Texas and the Southern Baptist Convention.

A Smile or Two

Mrs. Smith (showing portrait of herself in her mother's arms): "This is how I looked twenty years ago."

Guest: "Wonderful! And who is the baby in your arms?"

"Gimme a dime's worth of asafetida," said the boy.

The storekeeper tied up the package and the boy said: "Dad wants you to charge it."

"All right—what's the name?"

"Schermerhorn."

"Take it for nothin'," he said, "I ain't going to spell 'asafetida' and 'Schermerhorn' for no dime."

The interested cowhand stood on the river bank watching a pal of his being baptized. As the minister raised the guy to the surface, the puncher asked—

"That water cold, Jim?"

"N-n-n-n-ooo," chattered the other.

"Better dip him again, Parson," drawled the watcher, "He's still lyin'."

An old-timer is one who remembers when girls married men for their money instead of divorcing them for it.

There's a certain amount of refinement and culture in a prison atmosphere. I was making an inspection tour of an Atlanta penitentiary recently when I noticed an inmate who had been in and out of prison over a period of years. Walking over to the aged prisoner, I faked surprise at seeing him in jail again.

"Well," remarked the repeater with an air of indifference, "it isn't really too bad here. Besides, where else in the world can an old geezer like me associate with so many bankers and politicians?"

Most of the Jones' Sunday motor trip had been marred by a violent quarrel. On their homeward journey they passed a pasture field just as a donkey brayed long and loud . . . "Is that a relative of yours?" he asked spitefully. "Only by marriage, dear," she replied sweetly.

A woman had been bitten by a dog. "It's possible," the doctor told her, "that you may die from hydrophobia. It may be well to jot down your last wishes."

The woman busied herself with pen and paper for a long time. The doctor finally commented, "That's going to be an awfully long will, isn't it?"

"Will!" said the patient tartly. "I'm just making a list of the people I'm going to bite."

—Quote

"When are you going on your vacation?"

"I don't know. I've got to wait until the neighbors get through using my suitcase."

Maybe what this world needs is more and better "mouthtraps."

I can't understand why goods sent by ship is called cargo, while goods sent in a car is a shipment.

"Old lady: Tell me, dear, what is your little friend crying for?"

"Girl: E's not crying, mum—e's been playing tennis with one of his mother's onions!"

Southern Baptist Convention Calendar — 1951

Co-ordinated Denominational Activities

JANUARY

Cooperative Program Emphasis
Special Bible Study Week
Church Schools of Missions Emphasis
Theological Seminaries
W.M.U. Training School
Student Life-Commitment Day, January 14

FEBRUARY

Baptist World Alliance Sunday, February 4
Y.W.A. Focus Week, February 4-10
Student Evangelistic Week, February 11-18

MARCH

Home Missions
W.M.U. Week of Prayer for Home Missions and Annie Armstrong Offering, March 5-9*
Training Union Study Courses (preferably avoiding Week of Prayer)
Home and Foreign Missions Day in the Sunday School and Offering, March 25*
Southern Baptist Simultaneous Revivals (east of Mississippi River), March 25 to April 8

APRIL

Southern Baptist Simultaneous Revivals (east of Mississippi River), March 25 to April 8
Christian Literature and Church Libraries
Youth Week in the Churches, sponsored by the Training Union, April 8-15

MAY

G.A. Focus Week, May 6-12
Christian Home Week, May 6-13

JUNE

W.M.U. Annual Meeting, June 18-19
Southern Baptist Convention, June 20-24
Ref and Annuity Board (and Offering for the Relief of Aged Ministers*)
Christian Education
Vacation Bible Schools
Ridgecrest, Glorieta (N. Mex.), State Assemblies, and Camps

JULY

Ridgecrest, Glorieta (N. Mex.), State Assemblies, and Camps
Volunteer Summer Service by Students
Summer Revivals

AUGUST

Ridgecrest, Glorieta (N. Mex.), State Assemblies, and Camps

blies, and Camps
Summer Revivals
Sunbeam Focus Week, August 5-11
Off-to-College Day

SEPTEMBER

Foundations: Southern Baptist and State Sunday School Planning Meetings
Training Union Planning Meetings (or in October or November)
W.M.U. Season of Prayer for State Missions and Offering (as promoted by the state W.M.U.)
Student Join-the-Church Day (Sunday following college opening)

OCTOBER

Sunday School Training Courses
State Papers and Missionary Magazines
Stewardship, Tithing, and Every-Member Canvass
Church Sunday School Planning Meetings
Layman's Day, October 14
State Mission Day in Sunday School and Offering, October 28 (as promoted by the states)

NOVEMBER

Christian Stewardship Week, October 28 to November 4
Enlistment Day and Every-Member Canvass, November 4 (or nearest convenient Sunday)
R.A. Focus Week, November 4-10.
Orphanage Day and Offering (as promoted by the states)

DECEMBER

Foreign Missions
Every-Member Canvass (completed)
Southwide Simultaneous Associational Training Union Meetings, December 3
W.M.U. Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering, December 3-7*
*These offerings have been approved by the Southern Baptist Convention

NOTE—At some time during the year, emphasize the service to all types of Southern Baptist work, at home and abroad, which the American Bible Society renders by supplying the Scriptures.

Journalism Award

(Condensed from Oklahoma Baptist University Rison, November 10, 1950.)

The worst failure in religious journalism today is our failure to make our denominational journals attractive enough to compete with the thousands of secular publications and in developing the thousands of real stories that exist in the work of the church today, according to Henry McCorkle, associate editor of "Presbyterian Life."

McCorkle, in accepting the annual award for Distinguished Service in Religious Journalism given to him on behalf of "Presbyterian Life," said that the answer to the problem of church publicity may be given in four statements.

First, we need mission correspondents to function like war correspondents, developing stories from the mission fields.

Second, we need to teach the fundamentals of journalism to all religious workers.

Third, we need more money and support for existing church publications.

Fourth, we need to establish more courses in colleges in religious journalism and to recognize the work done in departments like Oklahoma Baptist University.

The award was presented at the annual Tri-Lambda fall banquet. Tri-Lambda, honorary religious journalism fraternity, gives an award annually to the person or publication which has done the most for religious journalism in the past year.

Baptist Simultaneous Revivals Noted by Eastern Dailies

Eastern dailies are beginning to take notice of the 1951 Simultaneous Evangelistic Crusade. The Greenville Piedmont, Greenville, South Carolina, called it a typically Baptist undertaking and said that it might be a symptom of the religious revival expected by so many.

The editor said, "It will be a good thing for the religious life of this whole section and churches of other denominations will benefit. Anything that tends to stimulate interest in religion and to promote church activity benefits all churches and, through them, every phase of community life."

"The Baptists plan to leave no field untouched and no furrow unplowed."

"The 'Crusade' will reach a climax next March 25 through April 18 with simultaneous evangelistic services in all of the participating churches—and the leaders plan to try to enlist every church in the campaign."

\$20,000 in Gifts Decrease Radio Commission Deficit

The Radio Commission went to the bank recently. They plunked down a payment of \$20,000 on their \$60,000 note—all because people who believe in the Southern Baptist Radio ministry are sending in their offerings.

Two sisters sent in their offerings with a note: "... We do not have a radio but God has given us \$10 so that those who do have one can hear and believe ..."

A sick war veteran wrote from his hospital bed: "... The Lord provides. When I got your letter the postman gave me two letters, and I read yours first and wanted to send you some money, but did not know how. But I opened the second letter and in it was \$2 from my sister, and I sat right up in bed and am sending you \$1."

Dr. S. F. Lowe, director of the Commission, believes that a large part of the deficit accrued from this year's Baptist Hour will be liquidated by January 17.

Practical Tool Against Communism Is Christian Education

"It is possible for America to pay so much attention to military demands in her efforts to guarantee peace that she will overlook the greatest power factor of all—the nurture of Christian leaders and the indoctrination of Christian ideas into the minds of men," Dr. John W. Raley, president, Oklahoma Baptist University, told Oklahoma Baptists assembled for their annual Convention. "Frankly, I see grave danger that we Baptists overlook this one factor which may spell continued triumph or shameful defeat a few years hence. In this tense and moody atmosphere of mobilization for military action, we must recognize the far greater importance if the unification of wealth, technology, and manpower for action in the kingdom of God. The danger of neglect is real—the needs for tomorrow are great."

Raley based his observation on a statement recently made by Mr. Vishinsky of Russia. "We shall conquer the world not by atom bombs or military power but by something America cannot produce—by ideas and indoctrination of those ideas into the minds of men."

Detroit Is Church-Minded

Ninety-five per cent of Detroit's population belongs to a church or has a church preference. Only three per cent have no church preference.

These statistics are the result of a city-wide religious census sponsored by the Detroit Council of Churches and for which 60 per cent of the returns have been tabulated.

Only two per cent of the Detroiters visited by the census takers declined to give any information at all.

Of those who provided information for the census taker, 54 per cent indicated Protestant membership; 38 per cent Roman Catholic; two per cent Jewish; one per cent Eastern Orthodox; one per cent Christian Scientist; and one per cent represented other groups.

Dr. G. Merrill Lenox, executive secretary of the Detroit Council of Churches, said he did not anticipate that the remaining returns, when compiled, would markedly change the percentages in various groups.

The Council of Churches is sharing information cards gained in the census with Catholic, Jewish, and Orthodox groups.

Spiritual Awakening In The Making

By J. D. FRANKS

In 1945 there were only five Baptists in Salzburg, Austria, a city of about 100,000 population. Mr. Martin Gigsleder, assuming



Pastor Gigsleder with ten candidates for baptism.

the leadership, began to encourage and to cultivate this small band of believers by laying upon their hearts the burden for the lost multitudes around them. He himself set the example in a continuous person-to-person soul winning crusade. With this kind of leadership their number increased rapidly.

At first they held their meetings in a small room of Mr. Gigsleder's two room apartment. Here they conducted all services. Soon they outgrew these limited quarters. For a while they met in a room of the famous Mozarteum where the historical annual musical festival is held. Crowded out here they next met in chapels offered them by friendly Lutheran and Old Catholic congregations.

The Salzburg group soon recognized in Mr. Gigsleder a chosen vessel, anointed of the Lord to be their leader. At their call he was ordained to the full work of the gospel ministry in 1946, and became their first pastor. At this time the congregation was almost entirely dependent upon relief supplies from America for essential food, clothing, shoes, and other necessities. With his own hands Pastor Gigsleder distributed this relief to his distressed people.

Missions Established

Under his leadership missionary activities were begun. Preaching stations were established in Salzburg and in outlying towns and cities, wherever friendly homes would offer rooms for their meetings. Now within a radius of sixty miles from Salzburg they have many regular appointments. Several churches have also been organized.

Pastor Gigsleder is a most remarkable man. His earnestness and his zeal in the Lord's work are contagious. This has won for him the respect and recognition of people in all walks of life, including prominent officials of the government. The Burgermeister of the city, impressed by his influence, volunteered to secure for his congregation a lovely lot on which to build their new house of worship, and practically without cost to them.

The influence of this humble preacher, converted from Roman Catholicism, is felt throughout western Austria. Unsaved people

from near and far seek interviews with him about their spiritual needs. By appointment he gives interviews and people under conviction travel many miles to get his counsel. Frequently on week days one will see people lined up outside his little office, as at the office of a busy doctor, waiting for an opportunity to confer with him about spiritual matters.

From 5 to 400 Members In Five Years

Where else would one find such widespread spiritual concern and interest? Where else are conscience stricken individuals seeking out pastors in order to be shown the way of life? Where else has so small a group in so difficult an environment made such large progress in so short a time? Five years ago there were only five individual Baptists in Salzburg with no prestige, no church, no pastor, no property in all that area of the country! Today there about 400 baptized believers gathered into six churches with a much larger number of friendly people who attend their services, three pastors, two beautiful new church

buildings, and an influence and prestige far out of proportion to their numbers!

Surely this rapid growth and the spiritual awakening which is in evidence is most unusual in Europe. In this predominantly Roman Catholic country, where four centuries ago our Anabaptist forefathers were persecuted to the death, can we not see in this revival of evangelical Christianity the seeds of what might be a great spiritual awakening?

According to the testimony of Pastor Gigsleder and his people, no human help has so encouraged and stimulated them to continue in their work of evangelism as the funds made available by our Southern Baptist Relief Committee for their church building projects. Without this it would have been impossible for them to build, and they would still be homeless bands of believers meeting wherever they could find a room. This sort of church relief and rehabilitation should be continued. Strategic centers of opportunity are to be found in many parts of war torn Europe, where the Holy Spirit seems to be working in a special way. The least that Baptists outside of Europe should undertake to do is to provide physical shelter for their services.

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"In the New Testament the conception of genuine discipleship is definitely related to a growing experience. This does not mean, of course, that one's eternal destiny remains in doubt after he has yielded himself in complete surrender to the lordship of Christ, but it does indicate that salvation is of two parts. It is a yielding of oneself to the will of God as it is revealed in Christ, plus the continuing spiritual experience which finally will result in a completely transformed life."—Edward H. Pruden, *The Teacher*.

On our way home today, let each of us resolve to set a good example for the rest of the year. Drive courteously as we express our good will, not only to our friends, but to everyone. Let us be especially courteous to everyone in our walking and driving.—Arkansas Safety Council.

Bible House In Seoul Destroyed

By Religious News Service

Complete destruction of the Korean Bible House in Seoul occurred during the battle for the city's liberation, according to reports received at the American Bible Society headquarters in New York.

It was revealed, however, that Young B. Im, secretary of the Korean Bible Society, for whose safety fears had been expressed, has survived, with his family, the Communist occupation of the South Korean capitol.

Mr. Im wrote the American Society that he had suffered "all kinds of mental and physical tortures during the last three months." He added, "I endured the sufferings because my only desire was to keep the Bible House in safety."

His letter was forwarded to New York through Chaplain Harold Voelkel of Headquarters X Corps in Seoul, who also sent the American Society additional information.

The Bible House and its contents were destroyed during severe fighting in the center of the South Korean capitol on September 26, it was reported. Mr. Im, however, saved the only complete manuscript of the Korean Bible in the new Hankul system of spelling by removing it from the Bible House earlier in the month.

He wrote that the demand for Scriptures would be large "when the divided Korea is united." His statement was corroborated by Chaplain Voelkel, who said that Korean Bibles and New Testaments were needed "desperately."

Mr. Im said that as soon as possible the publication of Korean Scriptures would be stepped up to enable the Korean Bible Society to meet expected demands. Since, however, all Seoul printing shops have been burned or severely damaged, the work will have to be done outside Korea.

Dr. Eric M. North, general secretary of the American Society, said that the Korean Society now depends on the agency in this country and the British and Foreign Bible Society in London for Scripture production. Type-setting and an initial printing of the new Hankul version, however, may be done in Tokyo by the Japan Bible Society.

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Ministry of Baptist Hospitals To Negro Patients

By HUGH A. BRIMM

Southern Baptists own and operate 26 hospitals valued at more than \$43,000,000. These hospitals have a total of 6,440 beds. In 1949 they rendered 1,639,304 patient-days of service to approximately 175,000 patients.

Negro patients are admitted to 15 of the 26 hospitals where approximately 300 beds are available for them. The ratio thus is one bed for Negro patients to every 20 beds for white patients.

In 1950, 2,368 nurses were trained in 20 Baptist hospitals. Negro nurses received training in 2 of these 20 hospitals. At the Baptist Memorial Hospital, San Antonio, Texas, they are given limited training for practical nursing. At the Mississippi Baptist Hospital, Jackson, Mississippi, this year 38 Negro nurses are receiving their training along with 138 white nurses. This training is fully accredited and to date there are 54 Negro graduate nurses who have completed their training.

In their ministry of healing, Southern Baptists have undertaken a challenging task. Their ministry to the medical needs of minority people makes even greater that challenge.

He Followed the Bottle Home

By HARRIET GRANT HALL

On vacation with my mother and father several years ago we visited the drug store then known as "The World's Largest Drug Store" in St. Petersburg, Florida. I remember noting with amazement the large section given over to the sale of liquor in the store.

This year I went again to the famous drug store and was pleasantly surprised to find all evidence of liquor gone. I asked someone to give the reason and this was the story:

Early one morning the owner of this immense drug store received a telephone call. A lady informed "Doc" Webb that she was the wife of an old customer of his and urged him to come to their house immediately. He did.

Upon his arrival at the home of meagre circumstances, he gazed past the faces of several small children, who had quite evidently been mistreated, to the prostrate form of his regular whisky patron. The woman spoke, "He gets it at your store each week. I just wanted you to follow the bottle home."

"Doc" went back to his lucrative business and ordered the liquor removed. "I can make my living without that kind of profit," he declared. The signs now advertise "The World's Most Unusual Drug Store." And to that extent it is.

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Catholics Propose 200 Year Plan For Rural America

By HUGH A. BRIMM

"It is not an ignoble and impossible plan to push other people off the land to purchase it for Catholics." Thus writes Monsignor Ligutti on page 13 in a recent publication, *A Survey of Catholic Weakness* (The National Catholic Rural Life Conference, 3801 Grand Ave., Des Moines, Iowa, \$1).

This statement is a part of the proposed 200 Year Plan to strengthen the power of the Roman Catholic Church by concentrating activity in rural areas where, admits Monsignor Ligutti, their greatest weakness lies at the present time.

The survey points out the fact, long known to those who have studied population trends in America, that urban centers are not reproducing themselves. Modern urban life actually has become an important sterilizing factor where human beings are concerned. Only in the rural areas are larger families accounting for our population increase. Cities are growing only as people migrate to them.

Ligutti points out that, if Catholics continue to depend upon the wealth and numerical strength of the cities, they are only "caring remotely for a cemetery, because eventually 'cities kill.'" It is to rural areas that Catholics must look for strength in the future, he continues. "Protestants may prefer South Americans," but he concludes, "our special endeavor should be to work among rural unchurched Americans."

What do we as Baptists intend to do with our rural church opportunities? As a denomination we are predominantly rural with 53.1 per cent of our churches in the open country, 18 per cent in villages, and 12.7 per cent in towns. Thus 83.8 per cent of our Southern Baptist Churches are classed as rural churches; only 16.2 per cent are classed as urban or city churches.

Shall we as Baptists stand by while Catholics "push us and others off the land" to purchase it for themselves? Are we going to stand idly by while they build churches and schools in rural areas supporting them

37 Million Americans Disfranchised on Liquor

Approximately 37,595,000 American Citizens in 1,111 counties out of the nation's 3,069 are now denied the right to vote on the question of permitting or prohibiting the sale of all Alcoholic Beverages in their respective communities, declares the American Business Men's Research Foundation, in a statement issued from their Chicago headquarters.

The claim that Local Option laws in state after state have been crippled or deleted completely under pressure of the liquor trade is, says the Foundation Statement, borne out by the fact that the liquor trade press, including that of the brewers and distillers, alike, openly boasts of these changes, and in current issues, are boldly asserting that they are out to defeat or repeal every law and measure permitting popular vote on the question, whether federal, state, or local.

The states which have no provision for Local Option at present include: Arizona, California, Idaho, Iowa, Montana, Nevada, North Dakota, South Carolina, South Dakota, Utah and Wyoming. In addition to these, the voters in four states, Georgia, Minnesota, Tennessee, and West Virginia, still have the right to ban the sale of whisky from their communities, but not beer or wine.

In most of the others, Local Option has been killed or hamstrung by extreme restrictions, that, according to the Foundation, make it practically impossible to successfully ban retail sales.

Kansas Merchants Lose \$30,000,000 Market

With the Liquor Traffic re-legalized, the merchants in the state of Kansas, in everyday retail trade, are, at the most conservative estimates, going to lose an approximately \$30,000,000 market in 1950, asserts the American Business Men's Research Foundation, reporting an initial study of repeal conditions in what was the oldest prohibition state of the country.

It is expected that Kansans will have purchased 1,600,265 gallons of whisky and other hard liquors by the end of 1950, the average retail price of which, according to the United States Department of Commerce estimates, is approximately \$25.41 a gallon.

Kansans paid \$39,622,450 for spirits during the first twelve months of legal sale (up to July 1, 1950). Of this, however, only \$14,881,24 remained. Kansas paid out \$23,741,326 to the Distillers of Kentucky, Pennsylvania, and other states.

But meanwhile, the merchants and manufacturers of useful articles, groceries, dry goods, clothing, hardware, the bankers, building and loan projects and the local movies lost \$39,622,450 in trade, money diverted to the purpose of intoxicants.

Kansas' 2,000 manufacturers' plants have an average payroll of \$80,000 per factory. The whole retail trade in the commodity mentioned and the merchants and manufacturers of Kansas lost the equivalent of the entire payroll of 495 factories.

And Kansas' wealth was directly reduced \$23,741,326 because, concludes the Foundation study, that was sent out of the state.

with money from their urban strongholds until they become self supporting?

Is it not time now for us as Baptists to turn to our great stronghold, the rural areas of the Southland, study our needs, train our leadership, build our churches and without "pushing anyone off the land" with the countryside for Christ?

The time is now—it's later than you think!

Changing Government

(Continued from Page Three)

always filled in our government. Only recently it took a special act of Congress to make it possible for General George Marshall to be appointed as Chief of Defense. General Marshall is a great man, a man admired by the whole nation, but this just indicates the trend. A further indication is the agitation for Universal Military Training. Three years ago Universal Military Training was a very hot issue. Its proponents lost then but they have never given up their purpose to finally achieve Universal Military Training for the young manhood of America. The government of the United States wants all the young men of the nation in its hands, under its control, and under its tutorage, imbibing its philosophy for one year at least. And the government wants that year before the young men have reached maturity, when it can mold their thinking according to its own pattern. And capital is being made out of the Korean situation and the present demand to strengthen our military forces to promote this demand for Universal Military Training.

Look at the picture as a whole. View it objectively and study it earnestly, conscientiously, and thoroughly. It really is alarming.

Inching Along

The fact is that we are inching along in this program, drifting from one phase to another. The American people have never had the opportunity to vote on the clear cut issues involved in this governmental picture. And according to our form of government there is little likelihood that the American voter will have the opportunity of voting on the issues as a whole. Ours is not like the situation in Great Britain where the issue is clearly drawn and the people vote for or against socialism.

The remedy? There is no remedy until, or unless the people wake up to the situation which we are facing in our nation today. And it isn't likely that any remedy will be applied so long as everybody is going to Washington for a handout. So long as the government can keep up its prodigal spending and subsidizing, there seems little chance to change the situation. But at least the people ought to know what is coming and in order to know what is coming it is only necessary for them to look at the government scene as it now stands and as it is developing, because it is perfectly clear and no one need be in doubt as to the trends that are dominant in our national government.

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TOMORROW'S OPPORTUNITY

If we might have a second chance
To live the days once more,
And rectify mistakes we've made
To even up the score;

If we might have a second chance
to use the knowledge gained,
Perhaps we might become at last
As fine as God ordained.
But though we can't retrace our steps,
However stands the score,
Tomorrow brings another chance
For us to try once more.

—Hilda Butler Farr

Have You Considered A Local Mission?

By C. W. CALDWELL

In practically every church community there are possibilities for practical local mission work. Too many churches are overlooking this opportunity. Some are satisfied by reason of the fact that they give liberally to state, south-wide, and world-wide causes. Others seem to feel that their only local responsibility is to maintain regular services within the walls of their church houses and urge all to come there.

It is not enough to preach missions and give to missions; churches should practice missions. The fact that many people will not attend the services of the First Church does not lessen that church's responsibility to do something for them where they are. The distance and lack of transportation may keep many away. The difference in social standing keeps others away.

Many churches have caught the vision of establishing local mission stations. These stations not only help to reach the unenlisted, but provide an outlet of missionary zeal in a practical way.

The Missions Committee

The church that has a desire to project a local mission program should elect a missions committee. This committee should be made up of members who are thoroughly co-operative with the entire church program, and have an interest in local mission work. Some of the duties of the committee are as follows:

1. **Make surveys of neglected areas:** The committee, under the direction of the pastor, and with the assistance of the association-

al missionary and other interested persons, should make a survey of every neglected area—across the tracks, out at the mill, down the highway, around the vacant school house out in the country—to determine whether or not mission stations are needed.

2. **Report the facts to the church with recommendations:** Of course, it would not be wise to recommend too many projects at once. The committee might make such recommendations as follows: (1) That the church sponsor a mission in the school house out in the country, or (2) That the church take some steps toward opening a mission in a certain neglected area of the town, or (3) That extension revivals be conducted in certain localities, or (4) That cottage prayer meetings be held regularly in some area, looking toward establishing a mission, or (5) That lots be purchased in a growing residential section for a future church.

3. **Start the work which the church votes to sponsor:** If the church votes to begin any mission project, the committee should secure the location, enlist the workers (elected by church), secure materials, and set the date to begin.

4. **Report monthly to church:** The committee should give a report of the church's local mission work in each monthly conference. No project should be turned over to an individual or a small group to be run independent of the church. The church should provide the necessary finances, while the committee directs the work in the name of the church.

Types of Mission Stations

There are four types of mission stations. All churches will not have possibilities for each type, but practically every church of any size can see the need for one

or more. These types are as follows:

1. **The underprivileged:** In many towns and communities may be found people who are living in extreme poverty. The houses are shacks. The children are dirty and in rags. But they need the gospel and religious instruction. A mission station in such localities might be any vacant house or store building. The church that sponsors a mission for such people should realize that it will never be self-supporting and can never become a church.

2. **Those with inferior social complex:** These people feel out of place in churches with pipe organs, robed choirs, and well departmentalized organization. Their former church attendance, if any, has been in modest buildings, and the services were on the level of their social and home life. The difference between their accustomed social life and the fellowship in a large city or town church is too great for them to feel comfortable and be happy in the Lord's work. They need a building and type of service on the level of their daily activities. They may not have the initiative to start the work by themselves, but if they receive assistance in starting a mission station, it may soon become self-supporting and can eventually become a good church.

3. **The new residential community:** In most cities may be found fast growing residential areas. A choice building lot should be secured. Then steps should be taken to erect a building suitable for conducting services. The sponsoring church should let the people know that such steps are taken, not because they are considered poor and needy, or socially inferior, but for the convenience of the people and to lend a helping hand in establishing a work that will become a prosperous church.

4. **A neglected rural field:** Some dead rural church may be brought to life through the mission program of the town church. The abandoned rural school house may afford a place for services where there is no church. Some mill camp out in the country may be in need of religious services. The town church should feel the responsibility of doing something for the neglected rural areas.

(Continued Next Week)

Figures To Inspire

Sunday, November 26, 1950		
Little Rock, Immanuel	1251	393 14
Including Missions	228	138 1
Little Rock, First	1026	420 8
Fort Smith, First	955	348 3
Including Missions	1171	439
El Dorado, First	911	250 4
Including Missions	955	271
North Little Rock,		
Baring Cross	880	334 4
Including Missions	1013	417
Little Rock, Second	805	159 1
Paragould, First	470	215 1
Including Missions	679	355
Pine Bluff, First	667	185
Magnolia, Central	660	263
Including Missions	729	
Fayetteville, First	633	221 4
Camden, First	554	159 2
Including Missions	831	358
El Dorado, Immanuel	539	238 4
Including Missions	590	334
Benton, First	524	124
Little Rock,		
Pulaski Heights	515	153
Crossett, First	514	199
El Dorado, Second	502	264
Little Rock,		
Baptist Tabernacle	500	158
Texarkana, Beech Street	493	262 7
Fordyce, First	459	184
McGehee, First	445	148
Including Missions	550	238
Russellville, First	433	136
Including Missions	502	159
Hope, First	431	113
Stuttgart, First	416	260 30
Including Mission	459	283
Malvern, First	415	103 2
Forrest City, First	408	
Including Mission	468	
Pine Bluff, Immanuel	385	145
Conway, First	377	101 1
Fort Smith, Calvary	375	138 2
El Dorado, West Side	362	144 1
Rogers, First	356	120
Cullendale, First	353	180
Little Rock,		
South Highland	344	130 1
Jonesboro, Walnut Street	342	115 4
Little Rock,		
South Highland	341	130 1
Hamburg, First	331	155
Siloam Springs, First	329	208 3
Smackover, First	325	188 1
North Little Rock,		
Park Hill	316	83 2
Fort Smith,		
South Side	307	127 1
Texarkana, Calvary	302	118
Norphlet, First	301	222
Pine Bluff, Second	293	125 4
North Little Rock, First	287	82
Including Missions	311	
Monticello, First	281	109
Mena, First	272	94 1
Bentonville, First	257	76
Little Rock, Calvary	238	90 1
Stamps, First	233	103 8
Gurdon, Beech Street	207	137 1
Jacksonville, First	198	114
Including Mission	243	
Hot Springs, Piney	192	150
Springdale,		
Candle Avenue	188	159 4
Little Rock, Hebron	172	129
Douglassville, First	154	69
Levy	144	66 6
Nettleton	139	75
Strong, First	131	58 1
Kelso	128	90
Fort Smith, Temple	118	149 2
No. Little Rock,		
Crystal Hill	110	102 1
Grannis	108	71
Fort Smith, North Side	87	64 5
Little Rock, West Side	77	61 3
Monte Ne, First	58	54

000

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Training Union Director

DALE COWLING

Student Union Secretary

Arkansas Church Development Week

Six Training Union Leadership Schools will be held in the following places during the week of January 29-February 2:

Meeting Places	Goal
Jonesboro, First Church	400
Little Rock, Immanuel Church	700
Pine Bluff, First Church	400
El Dorado, First Church	600
Hot Springs, Second Church	400
Fort Smith, Calvary Church	500
Total Enrolment Goal	3,000

These schools are for all Training Union leaders and members. Large numbers of people should attend from all the churches that are near one of these cities. In the case of churches that are not near one of these cities, at least a carload of key-Training Union workers should arrange to drive to the nearest school each night, January 29-February 2.

A suggested schedule to be followed includes two periods each night. The first forty-five minutes will be used for a general conference led by the Director of the

school. This general conference will be followed by a class period of one hour and fifteen minutes, with the Methods and Administration Courses being taught.

The following leaders and directors have been selected:

Jonesboro: Ralph W. Davis, Director, James Fitzgerald, Leader.

El Dorado: Leonard Wedel, Director, Clyde Freed, Leader

Little Rock: C. Aubrey Hearn, Director, Ralph Dodd, Leader

Fort Smith: John Jeffers, Director, George Hink, Leader.

Hot Springs: R. Maines Rawls, Director, W. W. Dishongh, Leader.

Pine Bluff: Vergil Crenshaw, Director, Carl Overton, Leader.

A faculty of sixty-seven people has been selected . . . eight from the Sunday School Board, Nashville, Tennessee . . . five from Missouri . . . four from Louisiana . . . three from Oklahoma . . . three from Alabama . . . one from Tennessee . . . one from Texas . . . and the others from Arkansas.

Attention!

Attention, Training Union members! All who desire to take any Training Union or Sunday School study course by home study must read the book and answer all the questions in the back of the book and mail to the State Training Union Director or State Sunday School Superintendent. The Baptist Sunday School Board will then send the award direct to the person taking the study course.

North Zone Hymn-Sing At Friendship Church

The Friendship Church in Pulaski County was host to the North Zone Hymn-Sing on November 9. Nine churches were represented with a total attendance of 140.

Special numbers included choir selections by First Church, Sylvan Hills and the Friendship Church. The associational music director, M. O. Kelley, presided at the Sing, and the congregational singing was directed by Mrs. Marcella Simmons. Miss Jackie Miller was the pianist.

Bill Hardin, Jacksonville, is the director for the North Zone.

The next Hymn-Sing for this group will be held at the Highway Church on December 17, and then with the Sylvan Hills Church on January 21, 1951.

Ironton Church Host South Zone Hymn-Sing

The South Zone Hymn-Sing was held in the Ironton Church on November 26, with the associational music director, M. O. Kelley, in charge. Mrs. Victor Jacks was the pianist. Ten churches were represented with a total attendance of 211. There were five pastors present.

Special numbers included selections from the choirs of the Ironton, Pleasant Grove, Pine Grove, and East End Churches, a solo from the Woodson Church and a duet from Geyer Springs Church. There was a fine spirit throughout the service.

Pastor Stewart, of the Ironton Church, is the Zone Director.

The next Zone Hymn-Sing for this group will be held on December 31, with the Woodson Church.

Quarterly Hymn-Sing Carey Association

The regular Quarterly Hymn-Sing for Carey Association was held on October 29, at First Church, Fordyce, with a total attendance of 30, representing six churches. There were two pastors present. Miss Josephine Byrd, the Associational Music Director, led the group in congregational singing. Miss Imogene Neeves was the organist.

Red River Association Hymn-Sing

One hundred twenty-five people attended the regular Quarterly Hymn-Sing for Red River Association which was held on Sunday afternoon, October 29, at Shady Grove Baptist Church. Ten churches were represented. Frisco Short, director of music at Beech Street Church, Gurdon, was in charge of the singing. The accompaniment was played by Miss Billie Geurin, who is a student at Ouachita College.

In addition to the congregational singing, special numbers were brought by the choir from First Church, Arkadelphia; Curtis Baptist Church, and Bethel Baptist Church (near Prescott.)

The next Quarterly Hymn-Sing will be held at South Fork Baptist Church, Sunday afternoon, December 31.

Coming Events

DECEMBER 4 — Training Union "M" Night

DECEMBER 31—Student Night at Christmas

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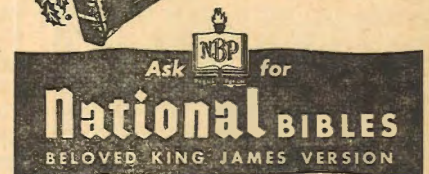
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Damnation Is Contagious

By DUKE K. McCALL, Executive Secretary
Southern Baptist Convention

My first night in Germany I saw Orson Wells in his version of Faust. That oft told tale of a man who barter his soul to the Devil for power is at home in Germany, especially Munich where Hitler got his start. The Orson Wells' version of the story ends with an atom bomb ticking on the stage. The last line spoken is "Damnation is contagious."

I visited Dachau where Hitler's stooges exercised the power of God over the life and death of millions of their fellowmen. I walked through the door marked "Shower room" (in German of course) and found myself in the gas chamber. I swung back the heavy iron door to enter the room where efficient vultures robbed the dead of even the gold in their teeth. I looked into the furnaces especially designed to cremate bodies by the thousands. I shuddered.

The dog pens where vicious dogs were trained to kill by practicing on prisoners still stand. Bullets are still imbedded in the tree to which men were tied as targets for pistol practice. Only the band which played to drown the cries of the dying is missing to give the proper atmosphere of horror.

There are many beautiful trees

around the execution yard. It was hard to find an open spot in which to dig a hole for the ashes of a million people.

Only one of the great trees is dead. It is the tree whose limbs held the hangman's rope. It is the tree whose leaves provided shade for the executioner and a shroud for the naked bodies of the murdered. That tree withered and died. "Damnation is contagious."

Munich was a beautiful city when I first visited it in 1931. That was between the beer-hall Putsch of a two-bit politician named Hitler, and the Reichstag fire set by Chancellor Hitler.

Now Munich is an ugly city. The contagious evil of nearby Dachau has left it pock marked and misshapen. The opera house is a pile of debris. The cathedral is in ruins. Unless the world is an insane asylum there has to be some sort of retributive justice. Somehow judgment must fall upon evil.

The German people do not like to talk about Dachau. They say they did not know about the horrible things done there. Maybe not, but ignorance does not keep damnation from being contagious.

The Bavarian people of southern Germany blame the Prussian warriors of northern Germany for

their plight. But Hitler got his start in Munich, the capitol of Bavaria. Strange how we hate to own the buzzards when they come home to roost.

Like Faust, a man in Munich gave his soul to the Devil for power. The disease of his damnation spread all over the world. It destroyed millions of people and it destroyed him. But the disease continues to spread.

The great army barracks where the Nazi elite guard was trained is now a home for refugees — 15,000 of them crowded fifteen and more to a room. It is necessary to keep reminding oneself that they are human.

What is to become of these twelve million refugees already in Western Germany plus the 30,000 a month who slip under the iron curtain? They have asked for poison to be distributed to them in case the East German communists try an "anschluss a la Hitler." I feel a little sick in my stomach.

The people of Munich expect an invasion from the East at any moment. Funny thing, the war scare blows hot in the American sector of Germany and cold in the British sector. It is a crazy world and damnation really is contag-

ious. That was why God took such drastic measures to save it. Nothing less could help.

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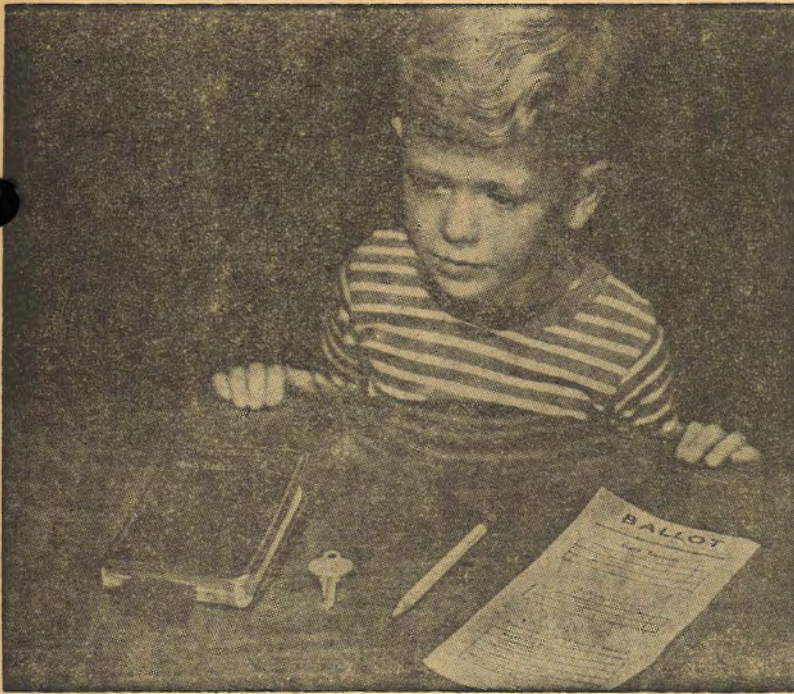
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MRS. F. E. GOODBAR
President

MISS NANCY COOPER
Executive Secretary and Treasurer

MISS DORIS DeVULT
Young People's Secretary

Fostering Your Youth Organizations

Only through FOSTERING is it possible to maintain worth while missionary organizations. The suggestions following are based upon plans and methods for our young people as stated in the current Year Book and State Guide Book. Carefully follow the suggested pages of reference and seek to have an adequate fostering program for your young people.

FOSTER through:

1. Election of young people's director, counselors, and leaders for your young people's organizations.

2. Committee on Young People's Work which meets regularly for planning work (see page 35-37 Guide Book, page 44 Year Book).

Membership: Young People's Director as chairman

Counselors of the young people's organizations.

One member from each circle of the W.M.S.

Ex-officio members; W. M. U. president, stewardship chairman, community missions chairman, mission study chairman and pastor.

3. Organizing and maintaining a full-graded Woman's Missionary Union.

4. Informing leaders and counselors and W. M. S. members. (Correspondence Courses see page 39 Year Book. Encourage counselors to attend the Quarterly W. M. U. rallies and the conference on young people's work which are conducted there.)

5. Providing:

(1) Each auxiliary counselor with copies of missionary magazine. Work with literature chairman of the W. M. U., pastor, and budget committee, in providing each member of the auxiliaries with a copy of this magazine

(2) Convenient, attractive meeting places for auxiliaries. Furnish transportation when needed and refreshments when advisable

(3) Materials for G.A.'s and R.A.'s working on Forward Steps and Ranking System

(4) Books, materials, and teachers for at least two mission study classes a year

(5) Reviewing councils to examine G.A.'s and R.A.'s for advancement in Steps and Ranks. Plan for Coronation and Recognition Services.

(6) A monthly allowance for each missionary education organization

(7) Opportunity for presentation of monthly report on missionary education activities by W. M. U. young people's Director.

6. Arranging for young people to attend associational and state gatherings (or camps) (Watch Arkansas Baptist for announcements of date and place.)

7. Magnifying through the whole church program the following activities:

Focus Weeks: Y.W.A., February 4-10

G. A. — May 6-12

Sunbeam Band — August

5-11

R.A. chapters, — November 4-10.

Promotion Service — See page 23 of Year Book.

Annual Church Night of Stewardship.

8. Co-operation of the W.M.U. stewardship, community missions, literature, and mission study chairmen in promotion of young people's work.

9. Appointment of Sunbeam Baby Visitor (see page 42 Year Book).

10. Assigning to each circle, Young People's Organizations, for definite fostering.

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Freedom of Inquiry

It is not the known communists and their followers who present the greatest threat to the United States. It is their dupes, those citizens who take pride in their alleged capacity to view all sides of a question with the impartial eye of a surgeon while managing to avoid the expression of personal conviction. These intellectual "drifters" are a threat to freedom that is difficult to measure, because in many instances their veneer of impartiality hides bitter animosity to the American system. In other words, they do have convictions — the wrong kind. And they espouse them subtly in "text-books" on government and economics.

Raymond Moley, a well known

commentator for Newsweek magazine, recently described a text of this nature. "The introduction," says Mr. Moley, "bears the presumptuous claim that the book provides students 'certain basic tools of analysis.'" It is a compilation of articles accompanied by the author's interpretations. "The net of all these articles," declares Mr. Moley, "is that competition is dying or dead, that a few corporations control economic life, that only the state must be allowed to save us, and that government planning is essential. This was and is the philosophy of British Socialism." There was no effort to include the views of those who disagree with this thesis.

Open advocacy of ideas is one thing, but presenting those ideas while wearing a cloak of judicious

impartiality is the height of hypocrisy and deserves nothing but contempt. Textbooks in schools and universities have become a favorite medium for weakening convictions, destroying faith in the individual and opening the door to mass coercion. Freedom of inquiry is a basic right. It should be exercised by parents as well as professors.

Our institutions of higher education which enjoy freedom of expression and action should be judged more critically on their textbooks and their teachers, with the thought of upholding instead of undermining American traditions.

—Industrial News Review

If you have great faith, you have the motive to be a great leader.—

Towers of Strength

By CHARLES A. WELLS

A long wall cannot have strength unless it is anchored at intervals in some deep-rooted bastion. That seems to be an ancient engineering principle. The church serves in that capacity through our whole system of national assistance to the tides of communism. The gospel of Christ with its great emphasis on the priceless value of the individual life is the basic source of our entire democratic concept. From thousands of pulpits that doctrine is reiterated and refreshed each Sabbath day, and without that process our democracy would soon begin to crumble from within. Then there is the American sense of justice and liberty which is a constant challenge of hope to the other peoples who are about to give up their liberty for a morsel of promised security. Again it is Christian teaching that has given justice and liberty their meaning, for it was Christ who revealed man's supreme kinship to God, making all forms of bondage a transgression against divine law. If we let the Towers of Strength become weakened, the pounding tides would soon be breaking through the walls.

—000—

He who knows the Bible and nothing else is better educated than he who knows everything else and does not know the Bible.

—William Lyon Phelps

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Stewardship Of The Gospel

By MRS. HOMER D. MYERS

This discussion is based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

The key verse of this lesson is found in 2 Corinthians 5:19-20; "God was in Christ reconciling the world unto Himself" is the first great fact. Second, "And hath committed unto us the Word of reconciliation." "Now (therefore) we are ambassadors for Christ." "As though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God."

Remember the definition of a steward: a steward is one who holds the possessions of another in trust. "We are ministers of Christ and stewards of the mysteries of God," said the apostle Paul, "and it is required of stewards that they be found faithful."

This lesson scene opens in Acts 8 with the first church in Jerusalem being dispersed, scattered abroad, because of the severe hatred toward this new religion of Jesus of Nazareth. A great church had been established in Jerusalem with a membership of 5,000 members early in its history. The early Christians had settled in Jerusalem, holding and limiting the gospel of salvation to that one vicinity. But at last, because of persecution, the Christian people were scattered abroad and they went everywhere preaching the word.

Recipients Of The Gospel

Here were people who were new creatures in Christ Jesus. They were people who knew by personal experience what it meant to die to sin and to be re-born in Christ. These people knew that old things passed away, and all things became new, they became new personalities when they became the saved sons of God. Here were people who knew from experience the condition the unsaved were in: lost, without hope in the world and doomed to eternal destruction. These people knew that the lost were alienated from God; that the unsaved were strangers and foreigners to the Lord and to His kingdom.

But they knew too, the matchless love of God for wretched sinners. They knew that God had prepared a way by which aliens could be reconciled, or brought back into a proper relationship with God. These people understood the great doctrine of reconciliation: that God was in Christ, that sinners never seek God, but God seeks sinners; that God Himself is affecting the reconciliation or peace treaty between lost humanity and Himself.

Great message, wonderful truth, that God would go so far to redeem lost humanity from death and hell; unbelievable to many be-

Sunday School Lesson for

December 10, 1950

Acts 8:4-8; 2 Cor. 5:17-20;
Phil. 1:12-18

cause of its very simplicity. But of what value is this great truth, this message of life to humanity unless and until human beings know about it? Its great value was limited to the few who had heard and accepted the story of the gospel.

Beneficiary Must Be Contacted

A distant relative whom you never knew about, living in a far-a-way country, could die and leave you a million dollars. But if your address was utterly unknown to the executors of that estate, what benefit would you ever derive from the million dollar estate?

So, Christ died for every sinner who has ever been born into this world. Eternal life, the glories of heaven, the unlimited riches of God are waiting for every soul who finds the way—but what of the teeming millions who have not heard that they have a rich relative in the person of Jesus Christ, One who has negotiated life, wealth, eternal bliss for them?

Therefore, for that very reason, He has "committed unto us the Word of reconciliation." He has appointed us as His ambassadors, to represent Him to our fellowmen, and God beseeches the sinner by and through the saved person to turn to Christ and receive salvation. "We pray you in Christ's stead," in the absence of our Lord, we implore sinners "Be ye reconciled to God." Committed, ambassadors, stewards; strong words, challenging titles. The Christian should be so saturated with love for Christ and zeal for lost souls that it would come as natural for him to spread the "word of reconciliation" as it is natural to eat when one is hungry.

The early Christians went everywhere preaching that "word of reconciliation." Deacon Philip went down into despised Samaria, preached Christ unto them, cast out unclean spirits thereby healing the afflicted, and there was great joy in that city. Great joy is the happy lot of any and all who will accept the message of salvation; and destruction will be the lot of all who do not. Do we really believe that statement?

If we Christians are really aware of the doom of the unsaved, we should accept the stewardship of the gospel as committed unto us, and heed the words of Jesus to His disciples when He said, "Free-

ly ye have received, freely give." He wasn't speaking of money on that occasion as many seem to think, but He was referring to the "Wonderful Words of Life."

Fruits of Faithfulness

We are reminded in this lesson that the laymen and women in Jerusalem accepted the stewardship of the gospel, for when they were driven out of the capital city, wherever they went, they preached the word. (The preachers all stayed in Jerusalem we are told.)

Philip, though he was not a preacher, accepted the stewardship of the gospel and every time we find a glimpse of the deacon in the New Testament, he is found being faithful to the cause of the Master.

In this lesson we find the Word being preached and accepted by people over a wide area and of varied habits and customs in life. The Samaritans were a mixed race living near Palestine, whom the Jews despised and with whom they were not usually on speaking terms. But they received the gospel and were made glad.

Paul, in his third missionary journey, left Asia and entering Europe, preached one Sabbath to a group of women gathered on the bank of a river; out of that group of women in prayer meeting came a New Testament Church whom Paul loved devotedly. Because Paul accepted the stewardship of the gospel he was privileged to preach Christ to such out of the way places as Philippi.

Again, we find Paul the faithful trudging unhappily and with a broken heart from the wicked city of ancient Athens, after he had tried to preach Christ to them and they mocked him to scorn, as he entered the equally wicked city of Corinth. Vile city it was, very wealthy and exceedingly sinful, but Paul walked boldly into town and began preaching Christ to whomsoever he could. Many were his difficulties but Paul was found faithful, and he was privileged to preach there for

eighteen months before he got in jail.

Paul's faithfulness to his stewardship finally brought him to permanent imprisonment, but while in Rome he wrote back to the Philippians and reported how he was reaching some in Caesar's household, and others in the court. Those responsible for Paul's arrest thought when they put him out of circulation they would destroy the gospel story, but Paul said it worked for the furtherance of the gospel instead. Others, seeing how he was able to endure affliction in a sweet Christian spirit, waxed confident because of his bonds, preached with more boldness than ever before. Some preached Christ because they loved Paul and Paul's Lord, others preached just to spite Paul—but he said it didn't matter—Christ is preached, and in that fact he rejoiced.

Are We Good Stewards?

The stewardship of the Gospel has been left with us today. The Word of Reconciliation has been committed unto us; God still depends upon His children to be ambassadors for Him; if sinners are reached today, as in the days of Paul and others, it must be through human beings who are committed unto the work of Christ.

What are we doing about it? Are we good stewards of Christ? When we stand before the judgment seat of Christ, will He say to us: "Well done, thou good and faithful servant"? All would love to receive that commendation from our Lord, but few will deserve it.

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Christianity has not been tried and found wanting; it has been found difficult and not tried

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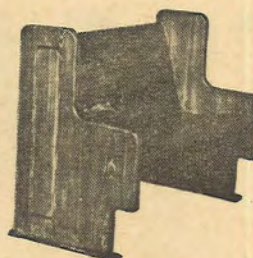
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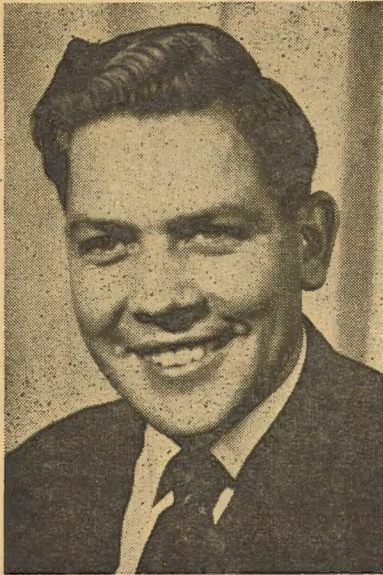
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Paragould Pastor



D. C. Applegate

Pastor D. C. Applegate, First Church, Paragould, is walking among the stars. He and the great First Church have dedicated a new Education Building, which is joined to the rear of the large main building of the church. Under Pastor Applegate's leading the church has reached the highest average attendance, both in Sunday School and preaching services, and in Training Union services in its entire history. Last associational year the Sunday School attendance was 630 and Training Union 321, including the missions of the church. The church has a full time preaching program in all three of its missions, and has three full time mission pastors. This year there have been 245 additions to the church, 115 of them for baptism. Thirty-five per cent of the total income of the church is given to missions.

On dedication day, November 19, there were more than 800 in attendance in Sunday School, including the missions. The new addition to the church was made at a cost of \$140,000. About \$10,000 additional was spent for furniture and equipment. The first floor of the annex has a chapel, two young people's department assembly rooms, 11 class rooms, and vault. The second floor has the church office, choir room, pastor's study, supply room, two primary assembly rooms, five class rooms, two beginner department rooms, and nursery consisting of lounge, four departments, and kitchenette. The third floor has two junior department assembly rooms with 14 class rooms; and two intermediate departments with 13 class rooms.

Pastor Applegate enjoys the confidence and fellowship of the people of the church and Sunday School and other organizations. He really merits their love and he is leading them in a fine fashion. We thank God for such young men in our pastorates. It was a happy privilege for this writer to be with Pastor Applegate and the church in their dedication service.

Let Us Suppose!

Suppose I am a pastor and for some reason or another I have never joined the Ministers' Retirement Plan. Suppose my reason for not having joined is that "it doesn't pay." Let's look into this feature.

Suppose I am 40 years of age. Retirement age is 65. I would have to pay 25 years to receive my full annuity. Suppose my salary basis is such for the entire twenty-five years that I would have to pay \$120 per year or \$10 per month, which is the maximum. I would pay into the fund \$3,000 during the 25 years period. That is a lot of money! I can't afford it! Now let's see if you can afford it.

You pay in \$3,000 to guarantee an annual income of \$2,000 after retirement until death. You get back \$2,000 the first year and if you live another six months you will get back another \$1,000, or in other words within a year and one-half you would get back all you have paid in 25 years. That seems to be a "paying" proposition. But wait a minute—That is not all you would have received. In addition to guaranteeing your annuity, you have had protection against want from total disability in the sum of \$500 per year. Insurance men tell us that it would be necessary to carry at least \$10,000 in life insurance to get \$500 worth of disability insurance, or \$5,000 insurance to get \$10 disability protection.

My brother, if you are looking at the plan purely from a financial viewpoint, to say nothing of helping your brother preacher, you cannot find any plan of insurance or annuity to compare with Southern Baptist Retirement Plans. Remember, whatever salary basis you enter on or maintain, and regardless of the time you enter, you always get back more within the first two years or thereabout, more than you paid in.

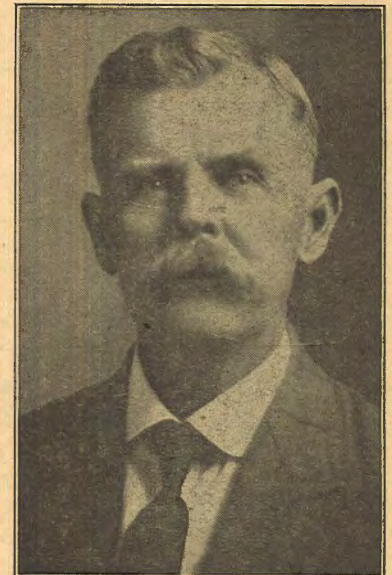
Another Arkansas Man Makes Good

Pastor E. V. Appling of Metairie Baptist Church, New Orleans, is an Arkansas man. He is a graduate of the Seminary in New Orleans and six years ago was called to the pastorate of the Metairie Church there. It was a small church with a budget of about \$8,000 per year. During these six years under Pastor Appling's ministry there have been approximately 1,000 additions. Ten preachers have been licensed and five ordained to preach. The property's value has increased from \$20,000 to about \$160,000. It is now worshipping in a splendid new church building. This year they will have a budget of about \$50,000. In Arkansas we need more strong churches, so that we can keep such men as Pastor Appling in the state.

Pastor Speer and Sweet Home

Sweet Home Church in Buckville Association has recently called Homer Speer as its pastor. Pastor Speer has been missionary in Buckville Association for several years. He is one of the Lord's choice vessels.

A Nonagenarian



J. D. J. Faulkner

You are looking at the picture of a veteran Baptist preacher. It is J. D. J. Faulkner, Paragould. On the seventh of this month he is 90 years old. The writer has known Brother Faulkner more than 30 years. He is an outstanding preacher and has been so for many years. He has been a blessing to many of us younger preachers. Fellowship with him is a real seminary course. He knows the Baptist "stuff" and he has been a guiding light in leading the people in Greene County and in that section of Arkansas. He has baptized and married many people. Many of you do not know him and you are poorer indeed on account of such misfortune. His children and grandchildren are outstanding workers and leaders. While not in the active pastorate now, Brother Faulkner preaches a good deal. His ability to interpret the Bible is outstanding. We thank the Lord for veterans of the cross like him.

Gone to Heaven

John L. Woods Sr. died at the home of his daughter, Mrs. Norman Hester in Crossett. He leaves five other children, Harold L. Woods, Earle; Mrs. Howard R. Jackson, Hamburg; Mrs. Sterling White, Fountain Hill; John L. Woods Jr., Hamburg, and Wilson W. Woods, Hamburg.

Dumas Increases 12½ Per Cent

First Church, Dumas, Minor E. Cole, the new pastor, proposes to increase its contribution for Cooperative Missions as much as 12½ per cent in 1951. Pastor Cole is pushing the movement "Every Baptist a Tither."

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In this season of Good Will to Men let the Golden Rule be your guide. "Do unto others as you would have them do unto you," when you use the streets and highways in order that your life and theirs may be spared.—Arkansas Safety Council.

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